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THE MISSIONARY LINK

FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 6.

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No. 2.

TIDINGS have just reached us of the arrival in Peking of our missionaries, who left us in September for China. It is with thankfulness we have heard that their future home was reached before the rigors of a northern winter were upon them. We also call attention to a new school for zenana pupils, inaugurated by our missionaries, in our Home at Allahabad, and aided by two of our little adopted children from Calcutta, which is the "evidence of things hoped for." May we soon count these various agencies to spread the "glad tidings" by hundreds!



FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA—Calcutta.

Extract of Letter from MISS LATHROP.

(Communicated by the Philadelphia Branch.)

A NEW PUPIL.

A FEW days ago I called at a new house, where I was told a woman wished to learn. I found a bright woman of perhaps twenty years of age, who had just come in from the country. She had lately lost two children, and, feeling lonely, wished to

do something to take her mind off her trouble. She was utterly ignorant on all religious subjects, but seemed so honest and earnest in her endeavors to learn—as was also another woman in the house—that after teaching as long as I could, I came away feeling much encouraged.

FEARS OF FAMINE.

The rice crop in many districts of Bengal is so poor this year that there is great danger of a severe famine. I am told that many of the coolies, and other poor persons, live on less than three rupees (\$1.50) per month; and if rice, their staple article of food, increases in price to twice or three times what they now pay, it virtually cuts them off from it. It is astonishing to me to see the indifference with which they regard death, often making just at the moment hideous sounds of wailing; but unless some very close tie is sundered, there is little real mourning. In all cases the most indecent haste is made to remove the body from the house; the moment life is extinct, it is wrapped up and borne away to the place of burning.

FAITHFUL BIBLE-READER.

Shorelatta is still with us, working faithfully in the zenanas and school. I do not remember her losing a day from sickness, or any other cause, since I last wrote. Her labor is performed in a part of the city five miles or more from our Home. Many of the wealthier class of natives, whose business is in the heart of the city, live here, and Shorelatta's work is mainly in good families. She is pleasant in her manner, and has sufficient dignity to command the respect of the women. The school in which Shorelatta gives the children religious instruction, is taught daily by a Hindoo woman. We find that she teaches faithfully.

GIFTS IN MISSION BOXES.

The Scripture cards sent from home are very useful to distribute among the children. If any one would like to send us more of them, encourage them to do so. A month ago a valuable box came from Providence, R. I., and yesterday we received a trunk mostly

filled with clothing for the orphan girls. The children were wild with delight, and wanted to put the garments on at once ; but we thought it more prudent to lay them aside for cooler weather, except in the case of the five little ones. They came into prayers last night arrayed in their dark calico dresses, which they were proud to show to the ladies after prayers were over.

VISIT TO ALLAHABAD.

I have just returned from Allahabad, where I spent two weeks very pleasantly, in intercourse with the missionaries, and in becoming better acquainted with our work at that station. Although the city is outside of Bengal proper, our work lies among the Bengalis. The men of this region are better educated, and more enterprising, than those farther north ; so, whenever there is head work to be done, as, for instance, in the railway and government offices, you find them. At Allahabad, on the East India Railway, there are about two thousand Babus, and among their wives, our ladies are laboring. It is more encouraging to work there than here, because they encounter so few old women, most of their pupils being the wives of young men, who have left their large family in Bengal, to find honest occupation for themselves.

NATIVE FESTIVALS.

A festival which is in honor of the goddess of prosperity is celebrated as follows. A cane basket is filled with unhusked rice, garlanded with flowers, and worshiped in some houses, the goddess herself being seated on a lotus blossom. When the festival is observed, some members of the family sit up all night, as they say the goddess passes over the house, and if all are sleeping, denies a blessing. At another festival the whole native city was brilliantly illuminated, and over some houses, lanterns were suspended from tall bamboos, to light the spirits of their departed ancestors back to earth for a time. Yesterday the "Feast of the Sisters to the Brothers" was celebrated. If separated from each other, they invite their brothers to a feast, where they paint their faces with sandal-wood powder, and make them presents of clothing and food.

VISITS IN THE ZENANAS.

I went to some zenanas to-day, with one of the native teachers. In one house, where a little girl reads, an elder daughter had come home for the holidays. I entered into conversation with her, and found she was years ago, a pupil in one of our little schools. She read well, and said she had never been taught since she left school, but had kept up the practice of reading by herself. I questioned her about the religious instruction she had received. At first she said she had forgotten it all, but a few questions revived it. She told me she knew very little, compared with a younger sister, who is now in Miss Ward's school, who could repeat Bible stories and the Catechism. I was pleased to find, from this, that they talked over these matters among themselves. Both the mother-in-law and daughter seemed hopeless in regard to our pupil, the young daughter-in-law, ten years of age. They said she had not been taught when young, and now she appeared to have no mind. I counseled them to have patience, and she would soon learn. She has been reading two months in easy words ; so there was no occasion for their fault-finding. I was very sorry for the poor child, she looked so forlorn. I should not be surprised if she were home-sick for her mother, little brothers and sisters, and had no heart for anything.

Extract of Letters from MRS. PAGE.

TEACHING IN A MOHAMMEDAN HOME.

I have lately been teaching in a Mohammedan house, in the midst of a Mohammedan village. The Mohammedans are so bigoted and averse to hearing anything about Christianity, that it is quite a rare thing for them to have a Christian teacher in any of their houses. I feel that their sending for us, is an innovation upon their old customs, and quite a promise to us of better things in the future. As soon as I enter the house, all the women and relatives of my little pupil collect around me. I am sure it would make a stranger feel quite awkwardly if she could understand all the remarks made about her face, dress, and way of speaking. I take it very stoically. Our ways are so different from theirs,

that it is no wonder they should be surprised when they talk with us for the first time. I generally have eight or ten women around me while I teach. There are many points of difference between Mohammedan and Hindoo dwelling-places : the former are easily known by the numerous families of hens and chickens that strut about and make nests for themselves in every available nook and corner, not excepting the bedrooms and verandahs. A Hindoo will not touch a fowl ; "it is an abomination unto him ;" he would consider himself polluted. Apropos of this, a friend once gave me a couple of marble eggs : they looked so much like real ones ; that when our servant dusted our room, he always left a wide ring of dust around them, so afraid was he of losing caste by coming near them ! I told him they were only stones, and I put one into his hand. Poor fellow, he looked quite ashamed of himself.

EAGER INTEREST OF THE WOMEN.

My little Mohammedan girl is only a beginner ; she has learned all her letters, and can write a few of them on her slate. The crowning part of her achievements—so her mother thinks—is a little scarlet strip of plain knitting. I read a little to all the women here, from "Line upon Line," and then explain it to them. The Mohammedans call our Saviour "Issah Mussi;" and the Bengalis, "Jeshu Christo." A very young woman there, with a wee baby in her arms, said, quite gravely, "Just wait until this child is three years old, and then see if I do not ask the lady to come and teach her also." Her earnestness was very gratifying, I can assure you. My pupil is about ten years old, has a sweet, intelligent face, and generally "dresses up" when she expects me. Her dress consists of a pink saree, a little white net jacket with short sleeves, and a pair of green and gilt sandals. She comes pattering into the room, her face covered with smiles. I have another new pupil, but this one is a Hindoo. While I teach her, an old grandmother sits by, listening to everything, and never objecting in any way to the Bible lesson. A relative of theirs said "We have *two* eyes, but the people who know how to read and write have *four*." In another house my pupils always complain, "The Babus will not allow me to read any of the tracts you give

me ; they say that ‘It is a bad book ; put it away.’ ” I asked her what she thought, and she replied, “I do not agree with them ; but what can I do ?” Poor girl ! she always has such a careworn expression on her face. Oh, that she would only look to Him who has said : “Come unto me, all ye that labor and are heavy laden, and I will give you rest !” Will you not pray for her ?

SAD CASE OF INDIFFERENCE.

In one of my zenanas there are two women, the wives of one man. He is a Coolin Brahmin, and it is a great honor, Hindoos think, to be the wife of his holiness. The man looks to me like the pictures one sees sometimes of Chinese opium-smokers ; his eyes are always blood-shot, and his speech rambling. He said to me, “Madam, I am very anxious that they,” (meaning his wives) “should make progress and become intelligent ; for this reason, I pray that you will take particular pains with them, and report to me if they do not follow out all your instructions faithfully.” These women do not care about learning ; they will not take the least trouble about it ; the only thing that has charmed them is the fancy work. They have made their old husband a pair of slippers, and some woolen socks ; each one worked a foot of the slippers, and the socks were done in the same way. The elder wife has two sons. These women agree wonderfully well ; call each other “sister,” read the same books, and seem to do everything together. They sometimes imagine that they have found out a way of putting an end to their Bible lessons ; they will tell me as gravely as possible, “It is no use teaching us from the Bible, for we cannot possibly remember anything of that sort ; as soon as you go away, we forget it all.” Then said I, “I must tell it to you all over again.” Last week they both positively declared that Bethlehem was “such a very hard word, it was not possible for them even to pronounce it.” Whenever I go to that house, I see a heap of flowers, remains of their poojahs, lying in one corner of the verandah ; and it is a painful thought to know that these have just been offered to their idols. Oh, for a mighty awakening among these poor deluded people ! ” “Come from the four winds, O breath, and breathe upon these slain, that they may live ! ”

Extracts of Letters from MISS CHASE.

TRAVEL IN INDIA.

A change to Midnapore being recommended by our physician, I have secured a lady to visit my zenanas during my absence, and have found in the family of Dr. Phillips, in every sense of the phrase, a "quiet resting place." The first eighteen miles of my journey was accomplished in a little insignificant steamer, which was crowded with natives, most of whom belonged to the lower classes, who whiled away the time in laughing, talking, and smoking. But among the throng I noticed several Babus, who were so anxious to get something to read, that the only little Bengali newspaper they had, was eagerly passed from one to another. After a time, one of them came to me, asking for Bengali books and papers; and I mentally resolved never to travel in India without a supply of books and tracts. A sail of about three hours brought us to Ootooparah, a native town. Here I engaged a small boat, as the next twenty-five miles of my journey lay through a canal, and were accomplished very slowly, the men pulling the boat along by ropes; or if the wind were favorable, they hoisted a sail and let the breeze bear us on. We reached the next station in our journey at two o'clock in the morning. From Ponchoorah to Midnapore there is no public conveyance, so a palanquin had been sent for me from the latter place. As my servant failed to find the palanquin bearers, I was obliged to remain in the boat till morning, when eight bearers made their appearance, and I resumed my journey. It may seem strange to you that I should require eight bearers, but it takes four to carry a palanquin, and for the distance of twenty-five miles two sets of bearers are needed. They walked rapidly, scarcely stopping a moment till noon, when reaching a small village we rested under a large tree, while the men cooked and ate their rice. Then we started on again, and reached our destination at five o'clock in the afternoon.

INTEREST IN INSTRUCTION.

After a visit of great rest and refreshment at Midnapore, I have returned to my work in Calcutta. Two of my pupils—a mother

and daughter-in law—are hoping to have received the forgiveness of their sins in Jesus. I began teaching these women about two months ago, but they have had so much sickness in their family, that for weeks at a time, they were unable to learn. But I doubt not that suffering has taught them, as I could not have done, their need of an Almighty Friend. Among my pupils I have two who belong to the Brahma Somaj sect. They are very high caste women, and possessed of more intelligence than is often met with among zenana women. They have been under instruction for a long time, so have a theoretical knowledge of the way of salvation through Christ, yet they still profess to be followers of Brahminism. One of them, however, says she daily prays to God to teach her which is the true religion. The other woman, I am sorry to say, is very bigoted, and dislikes to hear or read anything that conflicts with her cherished opinions. It is only her anxiety to learn to sew, that induces her at all to read the Bible. Will you not join me in praying that, as these women study God's word, the Spirit of Truth may so enlighten their minds that they shall see and acknowledge that Jesus is the Son of God, and the only hope of a perishing world?

Extract of Letters from MISS SEELYE, M.D.

[Communicated by the Philadelphia Branch.]

JOURNEY TO NORTH INDIA.

AT last I have been able to take a vacation, and have had a most delightful trip in the country, visiting Cawnpore, Agra, Seelie, Lucknow, and Bareilly. I have returned strong and anxious to be at my work again. Leaving Calcutta by the evening train, a journey of two nights and one day brings us to Cawnpore, a pretty place on the right bank of the Ganges, but of no special interest to the traveler, apart from the sad reminiscences of the mutiny of 1857. One of the most noted of these is the "Memorial Well," which, as the inscription around the top of the platform says, is "Sacred to the perpetual memory of a great company of Christian people, chiefly women and children, who, near this spot, were cruelly massacred by the rebel Nana Dhoondopunt, of Bithoor,

who cast, the dying with the dead, into the well below, on the 15th day of July, 1857." Within the octagonal stone screen on a raised circular platform, and cut from white marble, is the figure of an angel, with drooping wings and eyes cast down, as if looking into the well beneath. The design is very beautiful, as well as the work itself. A handsome memorial church, now in process of completion, commemorates the scene of another terrible massacre. From Cawnpore to Agra is a distance of about 150 miles. In approaching, the Taj Mahal becoming visible, all eyes are riveted on it alone. The wonder of India, the most beautiful building in the world, is before you. Crossing the Jumna on a bridge of boats in order to enter the city, we proceeded through a dirty and dusty bazaar to the hotel, a quiet, retired place in the English part of the city. The fort, with its red sandstone walls nearly seventy feet high, covers about one and a half miles. It encloses the Motee Muzjid, Palace, Dewanikhoo and Dewaniam. The Motee Muzjid, or Pearl Mosque, is an exceedingly beautiful building, entirely of white marble. It stands on a lofty sandstone platform, and is surrounded by three large white marble domes with gilded spires, which can be seen for some distance. The interior is divided into three aisles by rows of Saracenic arches, and the whole shows a delicacy and purity in taste and execution, that to me, is only rivalled by the one at Delhi. The most curious part of the Palace is the Shisle Mehal, or Palace of Glass, which is an oriental bath; the rooms of which are adorned and really covered with small mirrors arranged in various designs. The water falls in a marble basin, and little cascades flow from the walls, over slabs of marble, veined so as to give, when the water is in motion, the appearance of fish. When the fountains were playing and the lamps lighted, it must have been a place of dazzling beauty. Now it is all falling into decay, and our guide presented us with bits of the broken mirrors to take away as souvenirs.

On the first evening of our arrival in Agra, we were fortunate to see the Taj by moonlight—that is, the time of all others when its beauties are most truly revealed. Looking at it, down the long avenue of cypress trees, which is entered at the gateway, it seems a thing too lovely almost for this world. A garden surrounds it

on one side, the other faces the river. The shape of the building itself is a square, with its corners truncated, and each side precisely similar. It rises from the centre of a lofty platform, upon each corner of which, stands a minaret. All are of the purest white marble, inlaid with ornamental designs in different colors. Around all the arches of the portals and the windows, are inlaid in delicate black letters, parts of the Koran. The remains of the Emperor Shah Jehan and his favorite wife, for whom he erected this beautiful monument, are in the vaults below, and are daily visited by pilgrims who bring their offerings of sacred flowers. The actual tombs are placed in the grand hall above, which is a lofty rotunda, lighted from above and below, through marble screens—the light entering, not directly, but through an outer series of rooms and halls, and being thus much softened in its effect. The sarcophagi are of white marble, exquisitely inlaid with cornelian, agate, lapis lazuli, and other precious stones, and are surrounded by a marble screen six feet high, in which beautiful designs of lilies and other flowers are interwrought. The wainscoting of the rotunda is sculptured after the same designs. But it is the long, sweet echo of this place which so enraptures the visitor. One of our number softly and slowly sang “Old Hundred,” and instinctively we found ourselves looking up for the invisible singers who seemed to take up the sweet song of praise. It is said that the Emperor intended to build his own tomb on the other bank of the river and to connect the two by a handsome bridge, but his captivity and death prevented the execution of his designs.

We were very pleasantly surprised, while at the Taj, to meet a little party, including Dr. Valentine. As it was the accounts of the work of that good man that first interested me in missionary physicians, I took much pleasure in the opportunity thus given of holding a little conversation with him. All through my journey, I met with various missionaries, of whose earnest Christian labors I had heard much, and thus the mind was refreshed and strengthened, as well as the body.

Our visit to Delhi, the Rome of Asia, was filled with pleasure. We had seen the most beautiful building in Agra, but, on enter-

ing the palace at Delhi, the most magnificent was certainly before us. Where, in the former, the wainscoting had been of marble, here the walls, ceiling, and every part was of marble, and elegantly decorated with carvings of gold and silver filagree work. In the private audience hall, on the cornice at each end, is sculptured in the Persian language in letters of gold: "If there is a paradise on earth, it is this, it is this." The Kutub Muriar is a prominent feature in the landscape for miles around. It is built in five stories, of red sandstone, gradually narrowing from a circumference at the base of 159 feet, to one at the top of 36 feet. Its height is 240 feet to its present summit; the canopy, having been struck by lightning, was removed to a piece of ground adjoining. It is said to have been built 700 or 800 years ago.

Extracts of Letters from MISS GHOSE.

THE POOJAH.

A poojah, held on Friday, is called a "Churruck," or swinging around a pole, and is always celebrated in the last month of the Hindoo year, which is the latter part of March and the beginning of April. In former years it was kept up with great spirit, but the government having put a stop to all the barbarous practices, scarcely any one observes it, in the city especially. It is performed by men from the very low classes, who call themselves devotees, and are paid by any rich Babu who wishes to have it in his house. Some days previous, these devotees go about the streets with anklets of small bells on, and drums, gathering a number of others. When they have enough, they make one their chief, who is called "Mool Shonnashi." The first day they have what they call "hanging." They raise something like a gibbet, put fire under it, with incense to make it blaze, and each one hangs over this fire for about a second. The second day is the "Kats gamp," jumping over thorns. They go to some thorny bush, or gather straw, and leap over it; but they take great care to beat down the thorns so as not to be hurt. The third day is "Boti ghamp," jumping over a knife fixed to a board. The knife is blunt, with a quantity

of straw thrown over it. The chief always takes the lead in these performances. The fourth day they all go about the streets in procession, with tom-toms, and singing songs ; they also pierce themselves on this day in the arms and sides. On the fifth day they swing around the pole. I believe they take something to make them insensible to the pain. Kali ghat, where the temple of the goddess Kali is, and where they go to offer sacrifices, used to be the chief place where they went to pierce themselves ; but now they are punished if they are found doing so any where in town. I hope in a few more years the practice will be given up altogether.

The last day of the Hindoo year, all women who have children, in every class, from the highest to the lowest, fast for their children (they do not so much as drink water), that they may have long and prosperous lives. Very few learn on that day. In one house which I went to the Bo has no children, so she said, "Why should I fast, I have no children. My mother-in-law wanted me to, but I would not." Her cousin, who has two dear little boys, looked quite ill from not having eaten anything all the morning. I asked her what good there was in her suffering such torture, (her face showing she was very hungry,) and also who had given her children. She said "God." Then I told her if God gave them to her, she ought to pray to Him to keep them well and happy, and to spare their lives. She said, "Yes, no one else can ; but it is the custom—every one does it." More than half these poor ignorant women keep all these poojahs because their ancestors did, though they have not much faith in them. If they do not, they will lose friends and caste. On the first day of the year, which is the twelfth, all shopkeepers throw away their account-books and have new ones. If you go to the bazaar and chance to be the first one to buy, they will sell very cheaply, so as to have good luck through the year.

INTEREST OF THE BOS.

There is a Brahmin Bo about whom I think I wrote to you, that she gave up learning a month before the holidays. She is going to commence again soon. I went to see her yesterday, when she

told me that this time she wanted especially to read the Bible, and learn all about the Christian religion, and did not care so much about her other lessons. A Bo from another house used to come and read with her, and she seemed to be taking great interest. She has a baby two months old, and is very anxious to learn to make little dresses for him. She says she is always going to keep him dressed ; for, as a rule, the Bengalis put no clothes on their children till they are four or five years old. During the holidays, this Bo's husband read "Bath's Bible Stories" and "Old, Old Story" in Bengali, which she is reading, and he liked them very much, which has made her wish to learn more about Jesus. I have promised to lend her some religious books for him. Two or three of my oldest girls are going to be married, but the fathers of two, have said they can go on with their studies at home, because, after they are married, they cannot go out in the streets.

One of the Bos I visit on Tuesdays is rather deaf ; so, as she cannot catch the sounds of the letters quickly, she does not improve very rapidly, but she is very anxious to progress, and has lately taken a great interest in her Bible lesson. A few weeks ago, while I was reading to her out of my Bengali Testament, a tiny illuminated text, "Be thou faithful unto death" in English, dropped out ; it took her fancy, and she asked me to leave it with her, as she wished to show it to her husband. The next time I went she gave it back to me, saying her husband thought it very pretty, and the words were very good. I told her she could keep it ; so she has placed it in a picture-frame in her room, and in a most delighted manner, shows it to me every time I go to see her. Her husband has bought her some canvass and wool to make him a pair of slippers.

Extracts of Letters from Miss HARRIS.

PROCESSION OF GOLD UMBRELLA.

ONE day I accompanied Miss Ward to her school. While there, a procession passed, called the "Golden Umbrella" procession, because golden umbrellas are held over an idol. It is not a Bengali festival, but is celebrated by the Kottas, whose homes are in

the country and who speak Hindostani. Once a year they take their idol to pay visits, leaving it to spend a few days with its friends, and then bring it home. It was on the return journey when I saw it. First came a number of men dressed in red coats, with a few on horseback, to clear the way. Those who were riding, wore cocked hats, intending seemingly to imitate the army, but the contrast was ridiculous. They were followed by four men carrying on a square piece of wood a chair covered with red cloth. More men carried a silver carriage, other fine-looking men dressed in white with yellow turbans, bore an ivory bath; these three things were the property of the idol, which he takes wherever he goes. Then came a band of music, intended to be very grand, but which could not have been worse. At last a large ring of men holding up golden umbrellas. In the middle of this ring, under a canopy, was seated the idol. It was made of silver, about six or seven inches long. The rear was brought up by gharrys containing those who had come to see the sight, and all seemed delighted. I could not but feel sad to see the homage paid to a piece of silver which their own hands had fashioned. It made me long for the time to come when all the world shall know the living and true God.

ALLAHABAD.

Extract of Letter from MISS CADDY.

REMOVAL OF SCHOOL-HOUSE.

WITHIN the last few weeks, we have removed our school to a little house in our own compound. It is more expensive, because we have to keep a pair of oxen to bring the children; but the pupils improve faster, being under our own supervision, and a larger number come here, because the Babus are sure of their learning more. We had only eight or ten scholars in the city, and we already have twenty-one, with the promise of more. The little ones love dearly to come. We have a pleasant room for them, and they play for half an hour in the garden. The mothers constantly complain that the children are in such a hurry, that they will not take their rice. A widow, whose little girl was always being scolded at home for getting into mischief, speaks of

her child being so happy now, and can never express her gratitude sufficiently for the change. Hymn-books are in great demand among the women. The children go home and sing the hymns learned in school, and the mothers want to read the hymns for themselves.

STRANGE IDEAS OF POLLUTION.

At first, many objections were made to sending the children here. They would lose caste if they drank the water, as it is drawn up in a leather bag, and is polluted by coming in contact with the skin of an animal. So we bought an iron vessel to draw water for the school, and two brass cups for the children to drink from. Then the water could only be drawn, and the cups polished by a Hindoo.

We also promised that we would give the children nothing to eat, but would engage a sweet-meat man to come daily, and the children could bring their own lunch. When we hear of a child that could attend the school, if its parents were willing, we find on calling at the house, that these same objections are made; and after we state all that we have done, they generally seem pleased to let them come.

Will you help us by prayer, that this school may be a power for good; that the children may themselves be brought to Jesus, and may carry Christian influence into their homes? The first girl in the school, said the other day, with great emphasis. "*We believe in Jesus; our parents do not; but we do.*" May this dear child keep to her simple faith, and some day confess Him before men.

ZENANA PUPILS.

My zenana pupils are as dear to me as ever. B—— again takes great pleasure in learning. I have five scholars in her house; one is her sister-in-law, who showed great aversion to Christianity at first, but seems now to like the Bible lesson better than any thing else. Her mother loves to hear the Bible read, but how far it has touched her heart, I cannot tell.

We have Keshurie, a convert from the zenanas, and two girls, from our Orphanage in Calcutta, to aid in teaching, and they all do very well. Lizzie, one of the girls, was helping me one day,

in the zenanas, and one of the pupils remarked to her, that she loved to read books about Jesus. In the evening, Lizzie told Keshurie of this. Her face lightened up, and she said, "That is just the way I used to feel. When the lady gave me a book, if it did not have much about Jesus in it, I did not care for it, and I was never tired of reading those that were full of Him." I was so glad to get this peep into Keshurie's former life in the zenanas, and hope that there may be many such, among our pupils. Keshurie teaches in the school, and she seems to like it very much. Christmas draws near, and there is a prospect of hard work for us in preparing the tree.

Extract of Letter from MISS RODERICK.

VARIED PUPILS.

I am happy to write that I find the zenanas in Allahabad as interesting as in Calcutta. Yesterday I was called "Sarah Martin," by one of my new pupils. At first, I could not understand what she meant; but she explained that she had read about a person bearing that name, who went about teaching, and that *I* was *her* "Sarah Martin." I think the zenana women feel very grateful for being taught by us, for they are so shut up from everything, except that which is superstitious and against reason, and many now are beginning to think for themselves. I have learned to love very dearly, one of my pupils. She has been instructed for a year by our Mission. Her manners are very gentle; she dresses very tidily, and wears a jacket, which some of the native ladies are not particular to do. Whenever I have visited her, I have found her waiting at a little latticed window, and received her greeting before I could cross the threshold of her entrance. She is reading "Bath's Bible Stories," and a Bengali Reader besides. Her knowledge of the Bible, though not extensive, is very good in comparison with some of my pupils, and she tries to remember what she hears about Christ.

Another pupil is an old woman, who is a servant to one of my scholars, and mistress and servant come together to be taught. They both dress in clean white sarees, consequently, I had at first

thought that some relationship existed between them, but I was mistaken. The servant has commenced her letters with me, but the other woman is an older pupil, and is learning the second book in Bengali. In this house, the Bible lesson is listened to very attentively, and not only by my pupils, but also by the servant's mother. The last time I was in the house, she was very much affected at hearing of Christ's death, and as I proceeded, she made various comments on what I said, as if she believed in Jesus herself. I was sorry to leave, because with them such impressions are easily forgotten; but I remembered that mine was only the sowing, and God was to give the increase. In another house, I have two pupils. They are sisters, and one of them has a little baby. She was very anxious to make her child a little coat, so I offered to teach her. I cut the shape from some gay silk that she brought me, but her household cares have prevented her from making it; consequently it has been given to one of the Bos in the house who understands the use of the needle. But she has time to take a Bible lesson, and with her sister is learning the alphabet."

CHINA—Peking.

Extracts of Letters from MISS NORTH.

RESULTS OF VACATION.

It became necessary for me to give a vacation to the school, as otherwise, dissatisfaction and distrust would be occasioned among friends. When I told our scholars I intended to give a vacation, the effect was not altogether what you would imagine, who have pleasant homes and loving friends to welcome you. At first they were even joyous at the prospect of suspending study and having a change. Then Daisy Collier remembered that her father was apt to beat her mother and herself frequently. Rosanna Hughes wept that she had no relation except a mother who cared nothing for her. Helen Pruyn, an orphan and a cripple, though glad to go to her grand-parents, remembered that another relation would abuse her. Ruth had no home to go to, and must stay with the school woman. One child only, was sure of a welcome from a

fond father and mother. She is a more than ordinarily lovable and pleasing child, and they seem to appreciate her. On my return from the hills, it was with less surprise than keen regret, that I found they wished her to remain at home. She seemed almost a Christian, and had told me she wished to serve God as long as she lived. Twice I found her at prayer by herself. Being now nine years of age, again plunged in the midst of heathen influences, never probably hearing the name of Jesus, unless it be in contempt, she is, to human appearance, sure to become a heathen again. Dear friends of the "Halley Band" in Albany, who are especially interested in her, will you not make this child a subject of prayer, that the teaching she has had with us, may be as "bread cast upon the waters, which shall return after many days?"

The youngest girl, Daisy, said she was teased and laughed at while at home, when seen at her devotions; for they have no place for private retirement. She hung her head when telling me that she gave up her habit, evidently conscious that she should have been more persistent. The oldest girl, Helen, I still hope is a true Christian. Since vacation her grandmother has died, who, we hope, was a believer, and had a Christian burial. Helen told me, sadly, that her grandfather said he did not want her any more, meaning, partly, that he could not take care of her, and must give her wholly up to us. I think Helen is learning how to trust Him who will take her up when parents forsake her. Last Sabbath, at the Communion service, she dreaded to be passed by, and asked if she might not be baptized, and received into the Church. She and Rosanna both take part in our little weekly prayer-meeting, as also the old mother of our school woman. One evening, after assuring them that Jesus was certainly present to listen, if any wished to offer even a single sentence in sincerity, I was joyfully surprised to hear this aged heathen, in a few trembling words, pray for the forgiveness of her sins.

SPEAKING FOR CHRIST.

While at the hills, I had little opportunity to do anything among the women. People frequently came to sell articles of food, or to see the foreigners, as rare curiosities, or pay their re-

spects to the gods in the temples. One day a man of high rank came with his wife to worship. She possessed the rare accomplishment of being able to read a little. She had never heard the Truth, and seemed warmly interested at once, asking many questions. She began eagerly to read a gospel which was given her, and was called to dinner several times before she would go. Toward night she followed me as I went out to walk, and asked me to tell her more about the new doctrine. We sat together on a large rock while I told her of the plan of salvation and the joys of heaven. She listened earnestly, and then said, mournfully, "Tomorrow I must go back to my home, and I know so little yet of this religion, and there is no one there to tell me about it. How can I follow Jesus with so little knowledge?" Ah, how vividly came to mind the command, "Pray the Lord of the harvest, that he send forth laborers!" You who live in a land full of the Gospel, how rich is your privilege—a knowledge of the way of life always within your reach!

I told this woman that the Saviour would accept her in her ignorance and weakness, and, as a very tender mother watched over her helpless infant, so He would help and strengthen her in her sincere effort to follow Him. She asked the privilege of coming to our evening Chinese worship, so as to learn every particular in our forms. As we knelt in prayer that evening, she put her ear to the face of Miss Andrews, who was leading us, so as not to lose a syllable. In the morning she came to see us; but it was evident that the enemy had been at work, probably through her husband, or the Buddhist priest. She looked sad and disappointed as she left, as though reluctant to give up the new hope which had begun to dawn on her aimless, hopeless mind. A book was given her, of Scripture selections, not without silent, earnest prayer that she might yet learn that it was all true. Friends, he that "goeth about seeking whom he may devour" will some day be chained; but even now the march of the Truth is steadily onward, though it seems slow. After you at home, and we abroad have worked a few years, we shall be able to look back and exclaim, "What hath God wrought!" Then, with prayer and faith and zeal, let us work on, and wait for the coming victory.

Extract of a Letter from MISS DOUW.

Tientsin, Nov. 17. I can now announce our safe arrival at Tientsin. If possible, we hope to start for Peking in an hour. We shall travel by cart, as that is advised on account of the cold, which we would feel more, in the native boats.

I commenced a letter to you at Japan, but was unable to finish it. I wanted to have you know how much pleased we were with the prosperity of the "Home" there. Wisdom and economy are stamped on all that has been done. Looking at the work and means, I endorse all most heartily, and wish that those who support the mission could see for themselves; they would feel fully satisfied.

Extract of a Letter from MRS. TRUE.

END OF JOURNEY.

Peking, Nov. 28, 1873. One week ago to-day we entered the capital of the Celestial Empire, after three days of constant pounding in Chinese carts, and three days of indescribable discomforts in Chinese inns. I wish I could do them justice; but any description would fall far short of giving a correct idea of them as they appeared to us, after a tiresome ride in a cart much like the gipsy carts seen in America, only more clumsy and awkward. The Chinese do not start the kang fires until December; and so, although we experienced much inconvenience from the cold, as there was a strong north wind, we were compelled to wait in a cold damp room until a charcoal fire could be made in a small iron dish, like the ones our great-grandmothers used to bake corn-bread in. Then, by standing on one foot, we could warm the other, and so keep from freezing. We could have a fire in the kang; by standing outside until the smoke had escaped, but concluded that the loss of our eyes, would be a greater calamity than frozen hands and feet. We were not as well prepared for such a journey as we might have been, as we had expected to come up from Tientsin by boat; but the lateness of the season made it so uncertain, that the friends there advised us to come by carts. It

is well that we did so, as our baggage, which was sent by boat, was frozen in. We hoped to have reached Peking by Thursday night; but as the gates were closed at sunset, we were obliged to remain at an inn just outside. We found Miss North at the "Home," and a warm room, which we were prepared to appreciate, I assure you. We were anxious to have things arranged so as to commence study in good earnest. We have servants who have never lived in foreign families, and therefore find it difficult to teach them our ways, or *any way* by which we can obey the Scriptures, "Let everything be done decently, and in order."

Our meeting for women, in the dining-room, is progressing. The room is too small, but it is the best that is to be had at present. The school impresses me pleasantly. The girls seem bright and happy, and very well behaved. Although Miss North has kept you informed with regard to matters here, perhaps the impressions of a stranger will not be amiss. Miss North has done nobly while left alone, and we pray that she may be spared to this Mission many years. I am convinced that special appropriations of funds are much needed, and yet nothing can be done as it should be until we have a permanent "Home." So we will try to possess our souls in patience, and pray that the Lord of the vineyard will give all laborers wisdom. We need money, but how unspeakably greater is our need of the prayers of those who go often to a Throne of Grace.

FIRST EXPERIENCES.

I have been trying to teach a Chinese woman to wash. You may imagine me speechlessly instructing a "Celestial" with almost no conveniences, and, while she looks vacantly at me in despair, I commence rubbing and scrubbing until she takes the hint and follows my example; and thus the whole operation is performed. My hands are decidedly at present my most important members. I have learned a few words of Chinese in self-defence; for instance: "Do not understand." It is too much for my gravity to look one of these Chinese men squarely in the eye, while he rattles on in most ridiculous tones and manner, and not be able to tell him he wastes his time. If I shake my head he thinks I mean "No," and commences the explanation again.

I attended a religious service yesterday, and made my first visit outside our own compound since our arrival. How much there seemed to depress, as we looked over this heathen city! And yet I can hardly realize that we are so far from home and friends, excepting as I recall the experiences on the great and wide sea which we have crossed.

JAPAN—Yokohama.

Extract of Letter from MRS. PRUYN.

SEVERITY OF WEATHER.

For more than six weeks I have been repairing the damage caused by the severe storms we have had. No one can have any conception of what the winds are here, accompanied with such intense heat that the soil is converted into the finest dust. We are obliged to keep the windows and doors nearly closed, for the wind fairly carries things out of the house. The mattings on the floors are so raised, that it is like walking upon an air-cushion. The roofs are covered with tiles, laid in mortar made of mud, without a particle of lime. The dry weather reduces this to mere dust, and the consequence is, the wind will carry off the tiles by the dozen, whenever it blows hard. Several times, when I thought the repairs were nearly completed, a new storm would come and destroy everything. The labor this involves, beyond the expense, is more than any one can imagine, unless they are here to see it.

INTEREST IN MEETINGS.

I do not know but that you will all become tired of my writing so much and so often of our meetings; but really they are a marvel, and we cannot but feel that they are exerting a wonderful influence. In a small way, they are a counterpart of the "Fulton Street Meeting." The constant presence of strangers; the felt presence of God, and the remarkable answers to prayer; the great influence they are exerting in drawing Christian hearts together, all seem so delightful and precious to me, and to all who come, that I sometimes think *this* was the special purpose God had in sending us here. Notwithstanding that we are remote

from the business part of the city, strangers all find their way to these meetings; and it is certainly a providential arrangement, as there is not a house in the place, so well adapted to such a purpose as this. The very spacious rooms and the large and pleasant verandah, with the excellent ventilation, make it the very best place in all the country for such meetings.

Special preparation was made more than a month since, for the observance of the "week of prayer." Miss McLean, a Scotch lady, formerly a missionary in China, has been prompted to commence meetings in the English camp for the soldiers.

It will rejoice you to know that another blessed work, just started in Yokohama, has been very intimately connected with these meetings, if it did not have its birth-place in them. The large number of sailors who have attended them, has brought us in contact and made us acquainted with their character and wants. For a long time it has been apparent that some reputable and safe place of resort should be provided for them, and those who met them here, as well as ourselves, having become greatly interested, a movement was started that has resulted in the opening, last week, of a "Temperance Hall," where every comfort and attraction is provided, and where the men who desire to shun evil associations can have lodgings and meals, and find good companionship.

Last Sabbath evening five arose, and professed to have laid their sins on Jesus, and one Christian man expressed earnest desire for a deeper work of grace. A bible-class for these young Christians, and for those who are seeking Jesus, was greatly needed. Mrs. Benton relieved me of my care of the Sabbath-school, and I started a Bible-class in the Temperance hall.

Miss Guthrie has earned the warmest gratitude from the men, for her indefatigable efforts to secure this end, and you may be sure that we all rejoice together over what God has wrought for a class of men, who have special claims upon the sympathy and kindness of Christian people.

Many of those who come to our meetings are most devoted Christians, and, with the aid afforded them, have exerted themselves to promote this good object, but *alone* they could have done

nothing commensurate with the necessities of the case. When I tell you that there are from three to four thousand sailors in this port all the time, you will appreciate the importance of the work.

There are so many evidences of His Spirit there, I know that God has prompted such a movement. At present, the prospect is that the soldiers and sailors are to be recipients of this great blessing, and I cannot but feel sure that there are to be mighty triumphs of grace in this place. This is the time for God's children to help us in their prayers.

ENCOURAGING ASSISTANCE.

The question of our house-servant, Too-ki-chi's support, while he was making preparation for the work of the gospel, became an important one. I sought counsel of the Lord, and it was made very clear that we must trust Him to supply all that was needed. Arrangements were therefore made to keep his wife in the family, and thus retain him in the household, while he commenced going to school daily. My mind was then directed to two dear friends in Albany, and I wrote and asked if they would not assume his support, which could be done for one hundred and fifty dollars a year. The last mail brought me just the answer the Lord had given me faith to expect, viz.: that those dear ladies would gladly do all that had been asked of them. Thus provision is made for his temporal wants, and I have entire confidence that his soul will be nourished and strengthened by the communications of divine grace and wisdom, and that he will be a mighty power in the hands of the great Master to aid in the building of Christ's Church in this land. A happier person I do not think can be found in the country; and, although not in our service, his gratitude seems constantly welling up, and shows itself in every possible effort to help us. His studies prevent his being of much assistance to us, but he is so watchful and eager for opportunities, that I appreciate the little he can do, more than if it were far greater with a less willing spirit.

Extract of Letter from MISS GUTHRIE.

(Communicated by the Philadelphia Branch.)

SIGNS OF THE TIMES.

There are now two native Christian churches in Japan, one in Yokohama, and one in Yedo. Mrs. Pruyn and I went to Yedo to attend the organization of the latter, and it was an event not easily to be forgotten. The native Christian elders, Ohuno and Ogawa, directed the business themselves. Ohuno is a grand-looking man and presided with much dignity. They have the Church of Christ, without knowing anything of denomination or sect. Since that time these two men have been out on a preaching tour, and have met with wondrous success. They had good and interested audiences, and were invited to go soon again.

A party of three men and three women came here on Saturday morning. They were from the interior, had heard of us, and wished to see how we lived. One bright, intelligent woman was speaker, and she took notice of everything. Sabbath p. m. I met another party—three women and two men—in the hall; they had come to look at us and our house. They were much pleased with the children's singing of hymns, both in English and Japanese. The school is very flourishing, and great improvement is made. The girls have a Friday afternoon prayer-meeting, in which all the older ones take part. The interest shown and the touching prayers offered, are worthy of the imitation of older Christians. Our Sabbath-school is full of interest. Mrs. Pruyn gives one verse from the Bible as a general lesson for each day. This is repeated by the various classes, and then she asks questions from them. Sometimes the answers come with so much force, that we must feel that they are given of the Spirit. My class is improving daily; in it I find a rich reward for all the effort I have made. The scholars are so appreciative, and try to assist in any way that is in their power. There are seven little Eurasians, seven little Japanese girls, and four young ladies; these form an active family circle, and I do not know where a better behaved or a more obedient family could be found. Their care is constant, but there is a reward in seeing their great improvement.

GREECE—Athens.*Extracts of Letters from MISS KYLE.***BRIGHT PROSPECTS.**

I HAVE now ninety seven names on the roll, although some of them are out of school on account of illness, as the diptheria prevails, and has been very fatal among children. When Dr. Kalopothakes first planned my mission, a little room was provided for my class, which was only an object of aith. Two years have passed, and my ninety-seven pupils divided into several classes, could not be accommodated in his entire house; it is more than I dared to hope. Now, if God's blessing rests upon us, so that this outward prosperity may be accompanied by rich spiritual gifts, our cup of thanksgiving will overflow. This is only seed-time; we may be obliged to wait long for the harvest. The work for children is sure, but there must be patient waiting for results.

I believe two of my scholars are true Christians, for their one desire seems to be, to fit themselves to do good. No hour of the day is so sweet to me as the evening, when the lessons are over and we take our Bibles. I believe in the systematic study of Scripture, and in committing passages to memory; but for impression, I depend mainly on apparently chance talks and familiar readings, when we come unexpectedly to a truth.

I have now a class of large girls in Sabbath-school, which I teach in Greek. We have the lessons you study at home, a friend kindly sending the papers.

I noticed in Dr. Clark's paper a remark like this: "A successful mission necessarily becomes an expensive mission." That is very true, for so many wants are developed by opening opportunities.

Reports of Schools and Bible Readers.

SMYRNA.

Extract of a Letter from MISS SIRAGANIAN.

OUR box from America has arrived, containing many useful articles for us, as well as for our group of orphans. Please express the thanks of our inmost hearts to the kind donors. Believe me, the written word cannot express to you adequately the joy of these favored children. You have probably heard how our house has been turned into a sort of hospital, no less than five of the orphans having suffered from attacks of illness. The eldest of the Tocat children had typhoid fever, and "Allie Antis" and "Evy Hamilton" took the measles in a severe form, "Faith Norcross" had diptheria, while "Helen De Witt" had typhus fever, requiring careful attendance night and day. Her mind wandered much of the time; but occasionally, when I thought she had her reason, I said: "Pray to the Lord Jesus; He is able to make you well." She always responded with a nod or motion of the lips, that she *was* praying to Him. The first Sabbath that she seemed able to bear it, we had prayers in the hall upon which her room opened, and where she could plainly see and hear us, with her door ajar. Great was her delight; and when my sister asked, "What hymn would you like us to sing?" she eagerly replied, "Oh, *do* sing 'I'm a stranger here; Heaven is my Home,' and also from the Fortieth Psalm, 'I waited patiently for the Lord; He bowed to hear my cry!'" Both of these selections seemed remarkably applicable and appropriate. Oh! with what a loud voice of warning hath the Lord spoken to us this year, in the illness of these dear orphans committed to our charge; yet hath He spared us all to each other, and not called hence one of our precious family group.

We closed our summer's session with an examination, after which we informed our pupils, that there would be six weeks' vacation, and then school would begin again. No sooner did

they hear this announcement, than several of the older girls clustered around, came forward, and, in the most coaxing tones, begged that "we would not have any vacation for the Sunday-school." "Very good," we said; "but do not you see how tired and worn your teachers are? It is for this reason that we are trying to secure temporary lodgings at some distance by the sea-shore, so that by daily baths we gain strength for our winter's work." Upon this, a thoughtless girl exclaimed: "Teacher, do not believe that the girls are so anxious for Sunday-school to continue on account of their lessons; it is singing with the harmonium that they are all so fond of." *She*, at least, thus betrayed her own estimate of the Sunday-school services. "Yes," eagerly rejoined the others, "we *do* most certainly enjoy the singing, but what we like best is the Bible stories and their explanations." This they kept reiterating pleasantly, yet most decidedly and earnestly. God grant we may all of us prefer above anything else to study His word, and to "search the Scriptures."

Continue to pray for us and for our school, and accept the heartiest salutations from teachers and pupils.

SYRIA—Beirut.

Extract of Letter from MISS TAYLOR.

ABOUT three weeks ago, a Turkish soldier brought his little daughter, about eleven years of age, saying I might teach her as I liked. He knew nothing himself beyond his duty in the army, but wished his little girl to have a useful education. Her name is Areefe, and she is the only Turk in the school. Some of our old scholars have returned, and our number at present is seventy. One mother brought her daughter, and said in the presence of the whole school, that she did not wish her taught in the Christian books. This led to a few serious questions, and she was given to understand that no one was admitted who did not adhere to the rules of the school. She left her.

Letter from a Pupil in MISS TAYLOR'S School.

Honored Ladies:—May God preserve your lives. After ex-

pressing our heartfelt wishes to see your excellent countenances, may it please God that you should be in that enjoyment of perfect health which we desire for you. We praise God, whose name be exalted, for bringing into existence for us, a school from which we may profit in the necessary branches of knowledge, for before this, there was no school for Mahommedan girls in Beirut, and God, whose name be praised and exalted, sent us a teacher to teach us sewing and other useful work, and also reading and arithmetic, and geography, Old and New Testament history, concerning the Creation of the World, and the story of Abraham and Jacob, and how God sent His Son Jesus, who was born in a cattle manger in Bethlehem, for our salvation. We thank Him for this, and we ask Him (may His name be exalted) to reward you for your efforts on our account, and lengthen for us your days, and may you remain in peace. One who prays for you,

ZEMUB (Zenobia el Haj).

CHINA—Ningpo.

Extract of Letter from MRS. LORD.

“ME-YUING” or May Sabine, is now sixteen years of age. She is a strong, healthy girl, and quite good looking; she is short and rather stout, is a very good scholar, also a good worker. She has not yet made a profession of religion, though quite recently has asked to do so. As soon as it is thought consistent, she will be added to the company of believers. She is quite proficient in reading the Bible in the character and the colloquial; is reading Christian books, and commits to memory portions of Scripture and the catechism; writes and ciphers quite well, and pays some attention to geography. On Sabbath afternoon we have a prayer-meeting for the elder girls, in which she always takes a part, and appears deeply interested. Our pupils make all their clothing, even to their shoes. As they have all large feet, of course they must have stockings; and all who are old enough, have learned to knit them, and they do it very nicely. They also take care of their school-house, and learn to cook in Chinese style. Our school now numbers twenty-three boarding pupils, and we

are entirely dependent upon the voluntary contributions of Christians to carry on the work.

“Ah-to” is our poor blind girl, now in her twenty-first year. She is perfectly blind in the left eye, and can see but little with the other, as it is nearly covered with a cataract. She is the largest of our pupils, and has a very pleasant countenance, always wearing a smiling, happy face. She is a good scholar, and though she can only learn by listening to the others, none of them recite as perfectly as she does. She also has better order than most of them, and seems to have pride in keeping her things in place. She sews some, not as nicely of course, as those who see. She is one of the most beautiful knitters I ever saw, and does it rapidly. She is, we hope, a true Christian; at present, she is my main reliance in singing, as she knows many hymns by heart. She is a general favorite with the school, and is never found alone, but always with a bevy of girls about her. We have a little boy in the school some three years old, of whom she takes the entire care, and he appears to love her as though she were his mother. The affection between them is quite touching. Perhaps you will be surprised to hear that she has been asked for in marriage; such was the case, but Mr. Lord did not approve of the proposal, so she still remains. I think, from their stand-point, she would make a good wife.

“Kyiao-yiu” is now in her fourteenth year. She is a bright, healthy girl, and from what I have seen, she has more energy than the Chinese generally. She is a very good student, and an efficient worker. As yet, she has not made a profession of her faith in Christ, though I can but hope she may have some love to Him in her heart, as I trust the years she has been here are not without some good influences. “Kyiao-yiu” is quite small, as most of the Chinese women are. She and her companions, are now very busy in the afternoons making their shoes and knitting their stockings. We celebrated the Fourth of July by the marriage of our eldest pupil. She had been in this Institution for thirteen years, was a good scholar, and we hope an earnest Christian. Indeed, she was quite a remarkable person, and it is a great loss to us; though I hope others may arise like unto her. She married the native helper at a station eighty miles from here.

INDIA—Calcutta.

Report from SOPHIA, a Native Teacher.

WE generally leave the Mission "Home" at 11 o'clock, A. M. I live with my little girl, three years old, quite a distance from the "Home" and walk there every morning. In the first house I visit, the women are getting ready their own breakfasts, the men having eaten theirs and gone away to their work. The husbands think it a shame to eat with their wives, so the women and children must wait until they have finished. No matter how late it may be, if the men have gone out in the morning, the women must eat nothing until they return and eat first. Fancy them sitting on the stone floor eating, some from large brass plates, many from the same plate, others from plantain leaves, and all using only their fingers to take the food to their mouths. The Hindoos live mostly on vegetables and fish; occasionally a man among them eats mutton made into curry, and, if they are ill, their religion allows them to take mutton broth. When a Hindoo is eating, he never likes a Christian to come near him, lest his shadow fall upon his food and render it hurtful to him.

I teach in six houses each day, some of which are very fine, but they are not kept clean and orderly. Before we go to teach the women, their time is mostly spent in sleeping and gossiping with one another in the house, or with the old women and servants from other houses near by. But when they have learned a little, they spend their time more profitably in studying their lessons for us, and in doing the fancy work, and sewing and knitting, which we teach them. They are very fond of making socks for their babies, and slippers and caps for their husbands and boys. I came in from my work an hour ago, and will tell you a little of what I did to-day. In the first house the Bo, my pupil, came in after I had waited a few minutes for her, and sat down to her lessons. She is a very pleasant woman and has learned a long time with us, so her lessons are mostly in English. She read, then translated it into Bengali, repeated her grammar, wrote and worked a sum, then I helped her a little about her work, and we talked about a festival or "poojah" which takes place in a week. They

will not touch pen, ink, or book on that day, as they think it brings some curse upon them. This family were cooking sweets, and would get fruits and flowers to offer with them to their "Gods." It is very hard for them to believe that there is no good in all their idols, and that it is wicked to worship any but the God of the Bible. This is what we want them to learn, and are very thankful we have been taught better things.

Kolapoor.

Extract of a Letter from Mrs. WILDER.

December 10, 1873.—Bell Green, who made a profession of her faith in Christ some months since, has filled our little band of native Christians with joy by her marriage. Her husband is a native Christian, of good education, who will we hope, at no distant day, become useful as a teacher or preacher. They were married by my husband yesteday morning at our daily season of family worship in our chapel, according to our simple form. The chapel was well filled with curious eyes to witness the simple ceremony, so free from all absurd extravagances and revelling, practised in idolatry. An English lady gave Bell Green a saree, and brought a large basket of flowers from her own garden, which our children arranged around the chapel. We hope that you and the dear friends in Springfield, Kentucky, who have for so many years been supporting and praying for Bell, will now join your prayers with ours, that she and her husband may both be successful laborers in the service of Christ, among the heathen. An intelligent Christian family in the midst of this darkness, is felt among the people like a "little leaven." Nothing, excepting a baptism, makes this people feel the drift of things towards the Christian faith like a Christian marriage. We hear that this marriage is causing no small stir among the enemies of the Truth.

Mary McElroy is still a teacher in the school, and in an encouraging state of mind, but she holds back through fear of her relatives. Pray for her conversion, that she too may follow Christ

Home Department.

Annual Meeting.

THE Thirteenth Anniversary of the Woman's Union Missionary Society was held in the Collegiate Church, cor. of Twenty-ninth street and Fifth avenue, on Wednesday, Jan. 21st. Previous to the meeting, the officers and representatives of different bands assembled in the chapel adjoining, for the election of officers for the new year.

Rev. Dr. Ormiston presided, and after the singing of a hymn, introduced Rev. Mr. Riley, of the Reformed Church in Thirty-fourth street, who read some passages from the Bible, and Dr. Clark, of Albany, who offered prayer. Extracts of the annual report were then read by the Rev. Wayland Hoyt, and this was followed by an address from Bishop Cummins. He spoke with earnestness and eloquence of the work of the Society, and regretted very much that he had known of it only for a few years; that, notwithstanding it had increased so rapidly, and become so vast, yet it had been done all so quietly and unostentatiously, that he had only lately known of its existence.

He then spoke of woman's work for the Saviour from the time of His birth, of how she gave Him a home, sat at His feet to learn of Him, followed Him to Jerusalem, stood at the foot of the cross and mourned for Him, unheeding the jokes and sneers of the soldiery; how she went to the tomb early "before it was dawn," to watch; and then, when she found her Lord, ran so gladly to tell the tidings of joy to others. He called to mind also, the women of the apostolic age, Priscilla and Lois, Eunice and Phoebe, and the bravery and patient endurance of those who lived during the persecutions of Rome. The women of later days, too, the Florence Nightingales in the Crimean war and our own war, Miss Marsh among the English navvies, Sarah

Martin in the prisons of England, and many others, received their tribute.

He then spoke of the condition of women in India before the love and influence of their Christian sisters came to them, and portrayed in strong contrast the now happy homes in India, Burmah, Japan, China, and Syria. And then he concluded by directing our attention to the cry which has lately come to us from Bengal, that hundreds are perishing from starvation, hurried into their graves, many of them never having heard of a Redeemer; and that daily, hourly, we must put forth earnest, unremitting efforts for these desolate hearts which appeal to us, not spending on a single dress or jewel that which would save a soul, but giving it freely that they may have the Bread of life.

Dr. Hamlin, of Constantinople, then said, that while he had been travelling in Christian countries, he had heard three objections raised to the cause of Missions.

1. That the work was so great, and the progress so slow, that nothing but the second coming of Christ could accomplish it.

2. That the world could never be converted until the Christian church itself received a new baptism.

3. That Christianity was not carrying man forward to his highest estate; that, although this is a progressive age, Christianity has nothing to do with it.

He then refuted these objections by several statistics. In this century there have been one hundred and sixteen millions of Bibles printed, and allowing that each copy reaches the eye of four persons, over four hundred millions have heard the Word of God. Seventy-five years ago there were but fifty-three versions of the Scriptures, now there are over two hundred and fifty. Three hundred and one thousand church members are reported from missionary fields; two hundred and eighty-nine thousand pupils in school, and four thousand native teachers and colporteurs. And this is slow work, requiring a new baptism of the church for its success!

Dr. Ormiston then concluded with a few words, bidding us do as St. Paul did, when his friend met him at the Three Taverns to congratulate him, to "Thank God and take courage."

Loving Interest.

BEFORE the public services of our late Anniversary, a social meeting was held, at which we welcomed friends from many a distant city or State. While simple hospitalities, the gift of a few ladies in New York, were dispensed, the hearts and hands which had long and harmoniously labored for this pioneer Society for "Woman's Mission to Woman," were cheered and stimulated by the testimony of earnest labor from each distant delegate. We have many tokens of interest to render public thanks for, but can only allude to a few at this time.

One loved member of our Executive Committee sent an offering of flowers to adorn the church where the annual services were held. By Him who accepted with tender words of praise, the box of spikenard, offered as His memorial, will this gift rise as incense.

Another friend freely gave his aid to the service of praise, with which our meeting commenced.

To the generous proprietors of the "Sturtevant House," Messrs. L. & G. S. Leland, who most unexpectedly gave us a valuable contribution to our social lunch, we would here tender our sincerest thanks.

Thus has the Lord given us favor in the eyes of his stewards. May we, in memory of these tokens of His presence, work bravely and persistently another year.

Japan as it Is.

THE following extracts from a letter by Edward Warren Clark, may perhaps enlighten some of our readers as to the discomforts which attend life in Japan. He is traveling with some Japanese students, and says :

"We arrived at a thatched-roof farm-house, which our guide said was the best place in the neighborhood for us to spend the night. But the two old women of the house did not welcome us very warmly, and said they had nothing for us to eat, and no good place

for us to sleep. We were not going to be driven out into the rain and cold again, however, so we said we would manage in some way, and told them to prepare a hot bath, and then to give us some supper. But supper they had none to give, and this was not the most agreeable information, inasmuch as we were cold and hungry, and had walked fifteen miles without anything to eat. We also knew that we must walk the same distance the next day, and it was necessary for us to have something substantial to build up our energies. One of the students proposed therefore to the old farmer, when he came in, that he should kill a chicken and make soup for us. But the old fellow shook his head in horror at the very idea of it, and whispered that it was well known to all the people of the neighborhood, that whosoever killed a fowl, would have his house destroyed by the gods, and he besought us never to speak of such a thing, lest destruction should be brought upon him. Neither could he be prevailed upon, at first, even to cook some eggs for us; but we tried to prove to him that eggs were not chicken, so at last he yielded, but said we must not *eat* them!

After a scanty supper of eggs and rice, and the poorest tea that ever was put over a fire, we prepared ourselves for bed. But going to bed in Japan is rather an indefinite expression for any one accustomed to sleep between sheets and comfortables and upon snowy pillows. In fact, you do not "go" to bed at all; but the bed, such as it is, simply comes to you, and the style of preparing for the night is about the same, wherever you are. First, a cotton-stuffed mat is laid anywhere upon the floor, and a block or roll of some kind is placed at one end to rest (?) your head upon. Then you lie down, and a cotton-stuffed quilt peculiar to this country is thrown over you.

"This quilt is just like a 'Jap.' dress on a greater scale, with large and heavily-stuffed sleeves, which 'flap' over you like wings. But the difficulty is, that these capacious sleeves, with all the rest of the 'bedding,' contain unnumbered legions of voracious fleas, which are hidden away in recesses known only to themselves, but which only wait until you are fairly nestled in sleep to begin their onslaught on their defenceless victim. In this way I passed a miserable, tiresome night, after the day's fatigue which preceded it.

"Perhaps you think that at the Tokaido it is different from this. But there you would have to add the noise and hubbub of the town in which you happened to be stopping, the ceaseless sounds of the shrill whistles which the numberless 'blind-men' begin to blow at night-fall, and which they continue to blow for hours while passing up and down in front of the house. You would have also to count upon the coarse laughter of the coolies or watchmen who throng the kitchen the whole night.

"The debasement of the people is pitiable and shocking. That there has been progress in Japan is true, but it has not been a national progress; nor has the welfare of society been to any extent improved. Rather has it been an abnormal growth of the head, without any corresponding development of the body politic; and the growth has been unnatural for the lack of any vital spring in the heart of the nation."

We earnestly hope that our magazine may reach the eye of Mr. Clark, that he may there read a brighter picture of Japan, and see some of those former "dark places of the earth," which have been beautified by the shining rays of the Sun of Righteousness.

A Word of Caution.

It has been a great regret to us, during the past nine months, to find that so much money sent to our treasury has been lost in the mail. We would therefore urge upon our generous givers to use checks or postal orders, so that some security can be guaranteed for a safe remittance.

Mission-Band Department.

Daily Life of a Little Child in the Orphanage.

ANGIE is about eight years old. She has a round, fat little face, with bright eyes, and seems for her age, a thoughtful child; but, when I see her from my window playing, I sometimes think she is a merry little body, too. Now she is reading in the Second Reader in Bengali, and the First in English. I brought her from our "Foundling School," and she was at the head in her class there; but she will have to work hard if she stands at the head here, as there are many good little scholars in her class who love the head as well as she does. She was put in the "Foundling" when a very small child. Her parents were supposed to be Hindoos, and her name then was Chamut Kan, but nothing more about her history is known. At five o'clock every morning there is a noisy time in the children's dormitory for about an hour; little ones being washed and dressed, and rooms put in order. At six they have a little breakfast, called in Bengali, "Choto-haz-ire." At seven, prayers; and then school begins. In this country, during the middle of the day, it is very warm; so we try to do all the hard work we can early in the morning. It would seem strange to you to go to school at seven o'clock, but our little folks like it, and they learn better in the early cool hours than in the warm part of the day. About ten

their Bengali lessons are finished, then comes a good hearty breakfast of rice and curry, a native dish very much like the savory meat Esau prepared for his father Isaac, and highly spiced. After this breakfast, they sew for a time on their own clothes, and on canvass, perforated board, etc. We hope all of these children will become teachers, and, as the zenana women wish to learn all kinds of fancy work, we have commenced teaching this to our little ones every day, so that they may make acceptable teachers. Many of the zenana women think that if a person does not understand fancy work she is no teacher at all. During the afternoon hours the children take lessons in English. Already some of the older ones speak quite fluently in our language; but it is laughable to hear the little thick Bengali tongues trying to master our hard syllables. At four o'clock all school duties are over and they have their dinner, and then their play-ground presents a pleasant sight; some of the older ones are grouped together talking and studying the next day's lessons, while the little ones are playing and romping as hard as they like. This school that I have been telling you about is our own Orphanage of Christian children. We have many little schools in different parts of Calcutta, of heathen children who are taught daily for three or four hours. We teach them all about Christ and His love towards them, and we hope that some of the good seed sown may spring up in after years.

Last night at our church there was a Hindoo man baptized. He said that one thing that brought him to Christ was remembering the Bible verses he had learned when a boy in some missionaries' school. Now he has a wife and two children, who will be brought up in a Christian church, with Christian privileges. The good man who taught that school is no longer here: this is the fruit he was not allowed to see; but in God's good time it has come. At the last day, what rejoicing there will be! Dear children, pray for India.

G. R. WARD.

Save the Little Babies.

A MOTHER is sitting at the door of a little hut, with her infant asleep on a mat beside her. This mother is a heathen, she has never seen a Bible, nor heard of the dear Saviour. If her infant lives, she will teach her to worship false gods. With a bunch of flowers in her hand, she will make her pray, to an unsightly idol. She will tell her that the great God Brahma is fast asleep, that it is no use to pray to him, but that there are many other gods of all shapes and colors, some in the form of peacocks or snakes, some with a hundred hands or eyes, and that to these she must pray. As the little child grows older, she is never taught anything, but has to work very hard; or, if she is pretty, she is probably carried away from her mother and from her home, to the temple of some idol to whom she is supposed to be married, and she is taught by the priest to dance and sing before his gods, that on their festival days crowds may come to the temple to see her, and so bring money into his hands.

Now, who is to save these babies from such a life? The little Mission Bands in America.

Birthday Letters.

THERE lives in a little English village, a gentleman who always receives on the 12th of April a number of birthday letters, not for himself, but for the birthday of the Missionary Society. And very nice letters they are; each one containing a gift. One lady sent a present of five dollars. Another letter was from a little servant girl, fourteen years old, who had saved five shillings; another from a clergyman, telling how a poor paralysed sick boy had set a birthday collection on foot; and one from a Sunday-school teacher and her class,

who had sent a present; and some letters came from poor people, who had only a few pennies to give, with wishes for "Many Happy Returns" of the day. But all the people in that village remembered to send some gift.

The birthday of *our* Missionary Society has passed for this year; it comes in January, and it is very soon after the birthday of our dear Saviour. Now, if each little one who reads this story will begin to save something for the next birthday of our Society, I think that Jesus will take the loving remembrance as a gift to Him, and He will never forget it.



Letter from Mittie Green

TO THE BANDS WHO SUPPORT HER.

India, Dehra.—Our school building is finished; but we need much more money to pay for it. There will be about forty missionaries present at the Synod meeting, so our school will have two weeks holiday. The meeting will be held in the room we use for our church on Sabbaths, and our school-room for week days. We are very busy learning our lessons, because, sometime while the missionaries are here, we will be examined. At the meetings of the Synod, there are generally a great number of tents pitched in the largest compound, but Mr. Herron is trying to get enough rooms for them all, in houses near by. A few weeks ago a native lady, the wife of a rich merchant, came to visit our school. You would think her a great curiosity, because her style of dress was quite different from ours. Bengali women wear a large chuddah, so arranged that it goes over their heads—and at the same time covers their lower limbs—it is called a sarree. This lady also had a bunch of flowers on her head, and from her neck down to her waist, she was covered with gold chains with pearls in them, and she wore bracelets from her elbows down to her wrists.

The Children's Prayer.

THERE are many beautiful islands round Africa. The largest is Madagascar, which lies to the south-east; 600 miles beyond that is Mauritius. This island is not inhabited by natives, but by people from other places. Some of them are French, for Mauritius once belonged to France; some are English, and there are besides a great many Indians and Africans. The work of missionaries in this island is to preach the Gospel to all these different people.

Though Mauritius is a very beautiful island, it is not always pleasant to live there. Sometimes a dreadful disease comes and carries off a great many of the inhabitants. Once the disease that prevailed was the cholera.

Near Port Louis, the capital of Mauritius, is a large building where gunpowder used to be made. This building is now a school for orphans, and is called the Powder Mill Asylum. A kind missionary and his wife, named Mr. and Mrs. Ansorgé, are at the head of this school; they have more than two hundred children under their care.

After the cholera had been raging for a little while in the island, it found its way to the school. Several children were seized, and, among others, Fannily, the infant teacher.

Fannily was an African, very tall for her age, about fourteen years old, and so strong that it was thought at first she would not have the complaint very badly. But soon she became much worse, and then Mrs. Ansorgé thought it right to tell her she was near death. Fannily was very sorry to hear that, for she did not wish to leave her infant class. A little later in the evening Mr. Ansorgé came for his wife. She had been nursing the sick for several days and nights, and needed rest very much. As she went away, she took, as she thought, a last look at poor Fannily.

Then Mr. and Mrs. Ansorgé went very softly along the passages to their own room. It was so late that they thought everybody was asleep, but, as they passed the girls' room, they were alarmed by hearing voices and sobs inside.

"I fear some one is ill there," said Mr. Ansorgé.

He opened the door gently, and looked in. How thankful he was to see that all was right. The few words he had heard were words of prayer. A number of girls were kneeling round the table, and one of them was reading the prayers for the sick. The clergyman and his wife went quietly in, and joined their prayers to the others. All the girls shed tears, and God was very earnestly asked to spare the suffering teacher and children.

Next morning, when Mrs. Ansorgé went back to the sick-room, she was afraid she should hear that poor Fannily was dead. But instead of that a friend came forward and said: "There is a great change for the better. Fannily is still too weak to move, but we quite hope she will live. All the other children are doing well, too."

What joyful news that was to carry back to the little party that had prayed so earnestly for them the night before!

Fannily is now well, and teaching her infant class again. But she has never forgotten that her life was spared in answer to prayer, and one of the first verses she taught the children was, "Whatsoever ye shall ask of the FATHER in my name, He will give it you."—(*Carrier Dove.*)

NEW MISSION BANDS.

"Noble" Band, Pittsburg, Pa., Mrs. M. H. Moorhead.

"Cortland" Mission Band, Cortland, N.Y., Miss E. C. Wright.

"Tolman" Mission Band, Mills' Seminary, Brooklyn, Cal., Mrs. T. F. Mills.

From Galesburgh, Ill., we hear:

"The 'Joteringun Band' consists of twenty-seven members, all little girls, between seven and fifteen years old. They have worked faithfully, meeting every two weeks, and have made aprons and fancy articles. We gave a 'Dime sociable,' when our articles were sold. The young girls sang and recited, and the evening passed very successfully. We still keep our 'missionary hen,' who has furnished us with many eggs for sale. The proceeds of our 'Band' efforts, we desire sent to Miss Ward, in Calcutta, to be appropriated in her special work."

From Woodbury, Conn., we also hear:

"We have just started our 'Woodbury Aux.,' with most flattering prospects. We propose to work for the 'Child's Hospital,' in Calcutta. Our great attraction in this object is, that Miss Seelye, M.D., was born in Woodbury. The sewing society will make up all the material they can provide, in sheets, which we trust will be a great assistance."

NEW LIFE MEMBERS.

Mrs. H. N. Dunning, by "Calcutta Mission Band," Norwalk, Conn.

Miss Mary Snowden, by "Calcutta Mission Band," " "

Miss Lizzie Goodrich, by "Zenana Society," Haverhill, Mass.

Mrs. Albert Emerson, " " " "

Mrs. Amos Kelly, " " " "

Mrs. Sarah Danzenbaker, by "Fairton Union Mission Band," Fairton, N. J.

Hon. L. J. Knowles, Worcester, Mass.

Mrs. H. C. Gould, by Coll. of Mrs. J. D. Richardson, South Boston, Mass.

Mrs. H. Givens, by "Cortland Mission Band," Cortland, N. Y.

Mrs. S. L. Blake, by "Concord Auxiliary," Concord, N. H.

Miss Annie McFarland, " " " "

Mrs. Henry M. Rose, by S. S. of Presbyterian Church, Bridgehampton, Long Island.

Mrs. R. C. Jackson, by Mrs. R. I. Brown, New York City.

Miss Julie D. Brown, " " " "

Miss Helen E. Brown, " " " "

Miss Anna E. Cobb, " " " "

Miss Sarah J. Cobb, " " " "

Miss Isoline D. Brown, " " " "

Mrs. E. P. Brigham, by "North Starr Band," Le Roy, N. Y.

Mrs. N. B. Keeney, " " " "

Mrs. Philo Pierson, " " " "

Mrs. Albert Anderson, " " " "

Mrs. B. E. Stevens, " " " "

Mrs. Dr. R. Williams, " " " "

Mrs. Ellen B. Manwaring, by "New London Mission Band," New London, Conn.

Miss Eliza S. Thomas, by Mission Band, "Little Women," Baltimore, Md.
 Miss Mary Robinson, " " "Ministering Children," Baltimore, Md
 Miss Geraldine Vickers, " " " " " " "
 Miss Julia Bevan, " " " " " " "
 Miss Kate Smith, " " "The Little Workers," " "
 Miss Annie Levering, " " " " " " "
 Mrs. Julia E. Coe, by Mrs. C. P. Buckingham, Chicago, Ill.
 Mrs. Sanford Cobb, by "Tarrytown Mission Band," Tarrytown, N. Y.
 Mrs. F. V. Rushton, " " " " " "
 Mrs. John A. Todd, " " " " " "
 Mrs. John L. Mitchell, " " " " " "
 Miss Sarah Todd, " " " " " "
 Miss Leah See, " " " " " "
 Miss Lucretia Arcularius " " " " " "
 Mrs. Ida S. Hutchinson, by "Millstone Auxiliary," Millstone, N. J.
 Mrs. Sarah M. Dunham, by Mission Band, "Lilies of the Valley," Binghamton, N. Y.
 Mrs. W. W. Cornell, Poughkeepsie, N. Y.
 Rev. Dr. and Mrs. Alexander Reed, by "Memorial Mission Band," of South Presbyterian Church, Brooklyn, N. Y.
 Mrs. William Foster, Junr., by Mission Band, "Helping Hands," New York.
 Emma Marshal Howard Smith, Knoxville, Tenn., by Mission Bands, "Helping Hands," New York.
 Miss M. A. Gardiner, by Mrs. J. H. Patten, Brooklyn, N. Y.

LIFE MEMBERS BY KENTUCKY BRANCH.

Mrs. Wm. B. Mourning by Mrs. J. A. Miller, Louisville, Ky.
 Mrs. Martha Roberts, by "Eva Memorial" " "
 Rev. E. T. Perkins, by "E. T. Perkins" and "Nannie Phillips Memorial" Bands, Louisville, Ky.
 Rt. Rev. F. M. Whittle, by "Bishop Whittle Mission Band," Louisville, Ky.
 Alice La Fon Jones, by Mrs. Mattie McKee Jones, " "
 Mrs. Louisa Pierson of Yokohama, Japan, by "McKee" and "Star of Bethlehem" Mission Bands, Louisville, Ky.
 Rev. A. B. Simpson, by "Olive Branch Mission Band," Louisville, Ky.
 Mrs. Maud Hughes, by "Bright Hope Mission Band," Springfield, Ky.
 Mr. R. C. Nichols, by "Try and Pearl Gatherer's Mission Band," Springfield, Ky.
 Miss Jennie Falkner, by "Barnes Band," " " " "
 Miss Lizzie Walker, by "Emma McKay Memorial," " "
 Rev. William R. Brown, by "Pee Wee Bands," Pee Wee Valley,

MISSION BOXES.

We gratefully acknowledge the receipt of a box from Rochester avenue Mission Sunday-school, Brooklyn, for Smyrna. Also, a box from "De Witt" Band, Itica, N. Y., for Helen DeWitt; also, a box from "Evy Hamilton" Band, Kingston, Ont., for Evy Hamilton.

RECEIPTS of the Woman's Union Missionary Society, from January
1st to February 1st, 1874.

Branch Societies and Mission Bands.

CONNECTICUT.

Guilford, "Lily Miss. Band," per Miss
Sarah Brown.....\$20 00

NEW YORK.

Albany, "Albany Branch," Mrs. F.
Townsend, Treas. (See items be-
low)..... 55 25
Binghamton, "Lilies of the Valley
Miss. Band," per Mrs. M. L. Bar-
nes, of which \$50 to cons. Mrs.
SARAH M. DUNHAM Life Member. 58 00
Brooklyn, "H. G. Brittan Band," per
Mrs. G. C. White, for Miss Kara-
geusian, Constantinople, of which
from Mrs. J. H. Patten, to cons.
Miss M. A. GARDINER Life Mem-
ber, 50, and from Miss Grace Dil-
lingham, 11 75..... 112 00
"Scudder Mem. Band," Miss Lottie
E. Chapin, Treas. For bed in
Child's Hospital, Calcutta, for 3
months, \$24 gold (premium \$2 73. 26 73
"T. Dwight Mem. M. Band," of
South Presb. Church, of which 100
to cons. REV. DR. and MRS. ALEX-
ANDER REED Life Members, per
Mrs. J. Aikman..... 170 00
"Rochester Ave. Miss. School," per
Miss Agnes Sheppard.... 20 00
New York, "Jesuka Arme Korro
Band," for support of teacher, per
Miss F. Sabine..... 60 00
"S. School and Col. Mission of S.
Ref. Church, per Mr. Aug. L. Len-
tilhon..... 111 00
Plattsburg, "Brittan Band," for Bible
Reader in Calcutta..... 100 00
Poughkeepsie, Poughkeepsie Branch,
Mrs. G. W. Candee, Treas., of
which 25 for India, the rest for sup-
port of Miss Crosby, in Japan... 385 81
West Troy, "Little Gleaners," for
support of "Fannie," in orphan-
age, in Calcutta, per Mrs. F. B.
Savage, of Cooperstown..... 27 00
Utica, "Star of Bethlehem Mission
Band," per Mrs. S. W. Crittenden,
for support of "Helen De Witt,"
in Smyrna..... 50 00
"Fowler Band," per Miss L. Pot-
ter, for children in Miss Fritcher's
school, Marsovan, Turkey..... 70 00
Washington Heights, "Helping
Hands," per Mrs. E. S. West, of
which 50 to cons. Mrs. Wm. Fos-
TER, JR., Life Member, and 25 to
complete Life Membership of Miss
E. M. H. SMITH, Knoxville, Tenn. 80 00

\$1325 79

NEW JERSEY.

Hackensack, "Sunday-school of 2d
Reformed Church, per Mrs. Wil-
liams, for "Sarah Durand," Cal-
cutta.....\$70 90

PENNSYLVANIA.

Easton, "Mountain Band," per Miss
E. F. Randolph, of Yonkers, N.Y. \$29 50

DELAWARE.

Newark, "Hamilton Band," Sunday-
school of 1st Presb. Church, Miss
Ada Wilson, Treas., for child in
Kolapoor.....\$20 00

KENTUCKY.

Chicago, "Chicago Branch." (See
items below)..... \$100 00

CALIFORNIA.

Brooklyn, "Tolman Miss. Band,"
Mills' Seminary, for Japan work,
per Mrs. C. T. Mills.....\$100 00

Total from Branch Societies and
Mission Bands.....\$1665 29

Other Contributions.

NEW HAMPSHIRE.

Greenland, Rev. and Mrs. Edward
Kobie.....\$10 00

MASSACHUSETTS.

Dedham, Mrs. Horatio Chickering,
quarterly payment for Bible Read-
er.....\$20 00
Newburyport, Miss Susan N. Brown.. 1 00
Northampton, Miss M. C. Dickinson,
Coll. 48 00
\$69 00

CONNECTICUT.

Jarmington, Pupils in Miss Porter's
school, per Miss Sarah Porter...\$100 00
Southport, Mrs. E. B. Munroe, for Ja-
pan Home..... 20 00
"Miss A. E. Perry, for Japan Home 10 00
\$130 00

NEW YORK.

Brooklyn, Miss S. D. White, collector,
viz., Mrs. G. C. White, subscriber,
20; Mrs. G. C. White, Jr., 10....\$30 00
"Mrs. R. L. Wyckoff, collector, from
sales of pictures and articles for
Japan, 10; Mrs. A. Greenleaf, 2.. 12 00

"Mrs. Eli Merrill, subscriber, per Mrs. R. L. Wyckoff.....	50 00	"Miss Julia Van Vorst, for Japan Home, 100; for Peking Home, 100; child in Calcutta, 100.....	300 00
"Mrs. Lane, per Miss M. A. Gardiner.....	5 00	West Plattsburg, Baptist Miss. Soc., per Mrs. Monroe Hall.....	20 00
"Mrs. S. B. Chittenden, subscription for 1873-4.....	20 00	Tarrytown, Mrs. Sanford Cobb and daughter, for Karen girls in Miss Higby's school.....	25 00
"Puritan Church, per Richard P. Clarke, Esq.....	36 00		\$3029 93
"Mr. Cowen, per Miss Brittan.....	20 00	NEW JERSEY.	
"Sister Julia".....	5 00	Newark, Mr. F. W. Van Wagenen....	\$5 00
"Mrs. Anna B. Simmons.....	5 00	Orange, Mrs. Jesse St. John.....	5 00
Flatbush, gifts from public school, instructed by Miss Bulla, per Mrs. M. H. Bergen, for zenana work....	2 83		\$10 00
Flushing, Friends, per Miss Brittan..	8 00	PENNSYLVANIA.	
Fredonia, Miss Kittie Hamilton.....	2 00	Bloomsburg, Mrs. J. Waller, of which 10 from Mrs. Wm. Neal.....	\$20 00
Homer, Mrs. E. S. Hickok.....	5 00	Lewisburg, Ladies of 1st Bap. Church, per Miss H. R. Kelly, for Miss Le Fevre personally, viz.: Children's fair, 8; Mrs. M. Tucker, 5; Mrs. G. R. Bliss, 3; Mrs. Le Fevre, 5.50; Mrs. A. C. Van Alstine, 1; Mrs. M. Evans, 1; Mrs. M. Kener, 50c..	24 00
New York, North Dutch Church, Miss E. Bergen, collector, Brooklyn, viz., Mrs. Lillienthal, 3; Mrs. G. Smith, 2; Mrs. Eirles, 2; Mrs. Ireland, 1; Mrs. Pruyn, 1; Mrs. Griggs, 1; Mrs. Dunshee, 1; Mrs. Handiwork, 2; Mrs. Landrine, 1; Mrs. A. Otterson, 2; Mrs. Bohen, 50c.; Miss Dunshee, 1; Miss Nexson, 1; Miss Grey, 1; Miss Ortlly, 2; Miss Mary Ostrander, 1.40; Miss Hulst, 2; Miss Johanna Hulst, 1; Miss E. Berger, 1; A Friend, 1; cash, 10c.....	28 00	Philadelphia, Mrs. S. C. Savage, for support of 2 children, Calcutta....	150 00
"John B. Hillyer, Esq., executor of estate of Mrs. Eliza Harper, being her bequest to W. U. M. S.....	1900 00	"Little Bertie Clarkson, per Miss Brittan.....	1 05
"Mrs. J. L. Kennard, membership.....	2 00		\$195 00
"Miss A. Morss.....	50 00	DISTRICT OF COLUMBIA.	
"Miss M. S. Mortimer.....	20 00	Washington, Miss E. G. Jones.....	\$1 00
"Our Zenana box, per Miss E. C. Havens.....	3 10	ILLINOIS.	
"Mrs. H. N. Dodge.....	50 00	Rockford, Little girls of 1st Cong. Ch. per Rev. Wilder Smith, for Child's Hospital.....	\$45 00
"Mrs. James M. Farr.....	10 00	<i>Subscriptions for Missionary Link.</i>	
"Mrs. J. Crosby Brown.....	10 00	Miss Sabine, 8; Mrs. Monroe, 3; Mrs. Chesbrough, 5; Mrs. Savage, 3; Mrs. Rubrich, 2; Mrs. Kushton, 4; Mrs. Welch, 4; Kardoo, 1.25; Miss A. P. Berrian, 10; Smaller subscriptions, 36.87; Pictures of Japan Home, 8.50.....	\$85 62
"Mr. and Mrs. Russell Sage.....	10 00	Total other contributions.....	\$3575 60
"A friend at Ladies' prayer-meeting, per Miss Brittan.....	5 00	Total Br. Soc. and Miss. Bands..	1665 29
"Mrs. F. H. Wisewell.....	5 00	Total from Jan. 1 to Feb. 1, 1874..	\$5240 89
"Miss Seddie H. Kimball.....	1 00		
"Miss S. A. Willett.....	5 00		
"Mrs. Z. S. Ely, for tidy made in Greece.....	3 00		
"Miss M. H. Drake, per Miss J. Abeel.....	25 00		
"Mrs. A. P. Stokes, for support of Miss Caddy.....	300 00		
"Mrs. J. S. Boyd (additional), per Mrs. Lyon.....	1 00		
"Mrs. Wm. E. Churchill.....	5 00		
"Mrs. T. H. Maghee, per Mrs. T. C. Doremus.....	50 00		

RECEIPTS of the Albany Branch in Dec., 1873, and Jan., 1874.

Mrs. Henry N. Smith, through the 2d Ref. Church S. S., for "Blanche," in Miss Douw's "Home," in China.....	\$30 00	"Home," in China, by Miss E. Mayell, secretary.....	20 00
Mrs. B. R. Spelman, for "Links"....	50	Miss Mayell for "Links," 4.50; for postage, 25c.....	4 75
The "Mack" Memorial Band of the Pres. Church, Greenbush, for the sup. of "Ruth," in Miss Douw's			\$55 25
		MRS. FREDERICK TOWNSEND, <i>Treas</i>	

RECEIPTS of the Philadelphia Branch from Dec. 1, '73, to Feb. 1, '74.

"Star of the East Band," Mrs. G. D. Boardman, 1st Baptist Church....\$50 00	lack 25, Kardoo 75c..... 30 75
Germantown Auxiliary, Miss A. Rich, collector — Mrs. Kilborn, 50c.; Mrs. Kellog 50c., Mrs. Elkins, \$2, Mrs. Pastorius 50c., Mrs. Ployd, 50c., Mrs. Brown \$1, Mrs. Han- num 1, Mrs. Strawbridge 1, Mrs. S. Gibson 50c., Mrs. Fowler 50c., Mrs. Ashmead, 50c., Mrs. Averill \$1, Mrs. Cope 1, Mrs. Hinkle 50c., Mrs. Robbins 1, Miss E. Milligan 50c., Miss M. Elkins 50c., Miss Wright 50c., Mrs. Peirce 50c., Miss Burschall 50c., Mrs. Hancock 50c., Miss Smaltberger 50c., Miss Fannie West 2, Miss Pattie West 1, Miss Mary West 2, Miss Straw- bridge 1, Miss K. Oyd 50c., Miss H. W. Weddis 50c., Miss A. Rich 2.50..... 25 00	Through Miss H. A. Dillage : Miss M. L. Bonney 20, Miss H. A. Dillage 20, Miss M. H. Brown 50c..... 40 50
"A. B. Atkins' Band," Mrs. Topley 2, Mrs. J. Sett 1.25, Mrs. Pendleton 1.50, Mrs. Sanderson 1, Lizzie Dickens 1, Hannah Parry 1.25, Anna Man- ship 1.25, Mrs. Eliz. Kille 3, Lizzie K. Clark 1, Mrs. J. Clark 4.50..... 18 00	Through Mrs. A. F. Lex: Miss C. C. Biddle, for 1874, 10, Miss H. S. Biddle, for do, 10, Donation G. T. 5, Joppa 5, Mexico, Zenana 3..... 33 00
"Miss E. Clement, collector, Addi- tional from Miss Schively 3, Mrs. Theo. Romney 2, Miss Blair 1.... 6 00	Mrs. G. A. Lewis, collector : Mrs. Chas. Bains 5, Mrs. C. Inglis 1, Miss Vanzant 1, Mrs. Anna T. El- dredge 3, Mrs. Edwin M. Lewis 2, Mrs. G. Albert Lewis 2, Miss S. Rittenhouse 4 (for 1872-3-4), Miss Maria Davis 2, Mrs. Lemuel Peter- son 1, Mrs. Thom. Carpenter 1, Mrs. Archibald Campbell 1, Miss Heywood 1, Links 1..... 25 00
Mrs. H. G. Jones, for Links..... 50	Miss A. M. Kennard, collector : Miss B. L. Kennard's Sunday-school class 10th Baptist Church..... 15 00
Mrs. J. S. Williams, collector, Mrs. N. Parker Shorbridge 20, Mrs. J. S. Williams 10, Mrs. Marshall Hill 5, Miss Lucy Lingley 5, Mrs. Wil- mer 5, Mrs. E. Shillingford 2, Mrs. H. Troth 1, Mrs. E. M. Randall 1, Miss Fanny Simons 1, Miss Maria Simons 1, Mrs. Thom. Runk 1, Miss Clara Riley 1, Miss Ida 1, Boswell 1, Miss Emma Boyer 1, Miss Bessie Mason 1, Mrs. Dr. Griffith 1, Mrs. Flagg 1.50, Mrs. J. Seaber 1, Mrs. Getze 1.50..... 61 00	Mrs. J. W. Earley, sub. for 1873..... 20 00
Mrs. E. A. Pierce, collector, Mrs. A. Steiber..... 2 00	Interest from Saving Fund..... 40 67
Mrs. J. B. Dales, collector, Mrs. J. M. McElroy 2, Mrs. Mary H. Stewart 5, Mrs. J. B. Dales 20..... 27 00	Mrs. W. W. Keen, for 1873..... 5 00
Mrs. R. C. Matlack's, collector, Miss A. M. Quandale 5, Mrs. R. C. Mat-	Through Mrs. W. W. Keen : Mrs. Wil- lard Moore 5, 50c. Links. 50c. Links, Mrs. J. S. Copley Greene 10, Kardoo 11, Links for Miss Julia Moore, Mrs. W. W. Keen 5 for 1874..... 32 50
	Beverly Auxiliary, through Mrs. Hovey..... 25 25
	Camden Auxiliary, through Mrs. A. P. Hurlburt..... 21 60
	Mrs. Jacob Harley's collection from 10th Baptist Church : Mrs. J. Har- ley's S. S. Class 13, Miss B. L. Kennard's Class (additional) 7, Mrs. J. Harley's S. S. Class 30.... 50 00
	To make Miss Beulah L. Kennard Life Member, through Miss M. A. Longstreth : Elizabeth H. Far- num 50, Alice M. Brown 5, Links 50c., Lily J. Wistar 4, Margaret J. Handy (Links) 50c., M. A. Long- streth, for B. Bible woman at Cairo 10, Mrs. M. Carey Lea, for a pupil in the Orphanage at Calcut- ta 30..... 100 00
	Total.....\$648 77

MRS. C. B. JONES, Treas.

RECEIPTS of the Chicago Branch in January, 1874.

Mrs. G. S. HUBBARD, to complete Life Membership of herself and Miss SARAH ELIZABETH MARSH.....\$41 00	Mrs. O. F. Avery, to constitute Mrs. J. C. PARTRIDGE Life Member.... 50 00
Mrs. Henry Humphrey..... 5 00	Link subscriptions..... 1 00
	\$100 00

Money received by Mission Bands in Springfield, Ky., received too late for Annual Report.

"Pearl Gatherers," per Mrs. H. M. Brown :

Mrs. M. Saunders.....\$10 00	Miss L. Sullivan..... 80	Mrs. M. Mourning....\$ 25
Albert Kimball. 30	Sallie McElroy..... 30	Mr. H. McElroy..... 2 10
Jas. Saunders..... 35	Ellen Davison..... 50	" H. Leechman..... 1 35
Jas. C. McElroy..... 30	May McElroy..... 50	" R. C. Nichols..... 2 90
Mike Davison..... 25	Hadgie Brown..... 50	Cash..... 1 50
Charley McElroy..... 35	Lucie Maratta..... 25	Mrs. H. M. Brown.... 1 20
W. E. Mayers..... 35	Luie Lee..... 35	
Miss A. Maratta..... 30	S. Maratta. 30	<u>\$25.00</u>

"Try Band," per Mrs. H. M. Brown, Springfield. This Band and "Pearl Gatherers" educate "Bell Green" in Kolapoor, India, and cons. Mr. R. C. NICHOLS, Life Member.

Mr. A. McElroy.....\$ 90	Mrs. E. Calhoun.....\$ 50	Mrs. S. Selectman.....\$2 00
" R. J. Browne..... 1 00	" Mand Hughes..... 1 00	" H. M. Browne..... 4 10
Mrs. Mayes 50	" C. Ray..... 50	Miss J. Duncan..... 50
" C. R. McElroy..... 2 00	" Annie Davison..... 3 00	" H. Cocke..... 50
" F. McElroy..... 50	" Sue Ray..... 50	" Mattie Browne.... 50
" M. A. McElroy..... 1 00	" S. Grundy..... 1 00	Jennie Browne..... 50
" Tom McElroy 2 00	" M. Browne..... 1 00	
" Wm. McElroy.... . 50	" A. C. McElroy..... 1 00	<u>\$25 00</u>

"Barnes Band," per Mrs. H. M. Brown, Springfield, to educate Mi'ie Green, Dehra, India, and to cons. a child, JENNIE FALKNER, Life Member

Mrs. C. R. McElroy... \$1 00	Mrs. Lulie Davison\$1 00	Mrs. H. M. Browne....\$24 75
" F. McElroy.. 2 25	Mr. J. McElroy..... 1 00	" H. L. McElroy... 1 00
" E. Calhoun..... 50	Mrs. Mary Browne..... 1 00	Miss M. Hundley..... 50
Miss L. Davison..... 1 00	" Sue Browne..... 1 00	<u>\$35 0</u>

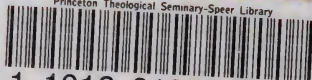
"Emma McKay Mem.," per Mrs. H. M. Brown, Springfield, to cons. a child, LIZZIE WALKER, Lancaster, Ky., Life Member, and given to Mrs. Pierson.

Mr. Wallace McElroy.....\$5 00	Mrs. R. A. McElroy 2 00
" J. Lewis..... 1 00	" H. M. Browne.....15 00
Judge Wm. Hayes..... 5 00	
Mrs. Mand Hughes..... 2 00	<u>\$30 00</u>

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